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# How to Build Up an Adult Bible Class

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Herbert Moninger



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# HOW TO BUILD UP AN ADULT BIBLE CLASS

BY

HERBERT MONINGER, A. M., B. D.

AUTHOR OF

“Training for Service,” “Studies in the Gospels  
and Acts,” “The New Testament Church,”

“Bible Drills,” “What’s the Answer?”

“Graded Supplemental Booklets,”

“Training-class Bible,” and

Co-editor of Sunday-

school Song-book,

“Service in Song”



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## PREFACE

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The desire is ever present to reach men and women for the Bible and the Bible school. The purpose of this little book is to tell how this has been done, and to make you feel that what others can do, *you* can do. With the prayer that the suggestions herein contained may in some way aid in leading more men and women to the Man of men, we send it out to the public.

H. M.

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# Table of Contents

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## Preface

I. Some Things the Adult Bible-class Forward Movement is Doing - - - -	5
II. Some Well-known Organizations in the Adult Bible-class Movement - -	6
III. Class Organization - - - -	9
IV. How to Reach Young Men - - -	12
V. Class Objects Variouslly Stated - -	14
VI. Class Mottoes - - - - -	15
VII. Class Names - - - - -	15
VIII. The Adult-class Button - - -	17
IX. Class Sunday Program - - -	18
X. Class Yells - - - - -	20
XI. Classrooms - - - - -	21
XII. Class Spirit - - - - -	22
XIII. Athletics - - - - -	22
XIV. How to Advertise - - - - -	23
XV. Class Songs - - - - -	24
XVI. Class Paper - - - - -	28
XVII. Social Committee Work - - -	29
XVIII. Devotional Committee Work - -	31
XIX. Music Committee Work - - -	34
XX. Ways of Working - - - - -	34
XXI. Great Ashland Men's Bible Class -	50
XXII. Suggestive Class Constitution - -	53
XXIII. Baraca Constitution - - -	55
XXIV. Philathea Constitution - - -	58
XXV. The Loyal Sons' Movement for Men	60
XXVI. Loyal Daughters' Movement for Women - - - - -	67



# HOW TO BUILD UP AN ADULT BIBLE CLASS

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## I. Some Things the Adult Bible-class Forward Movement is Doing

There are two great movements before the Sunday-school world to-day—teacher-training and adult Bible class. There are now nearly 150,000 people taking the teacher-training course. Side by side with this great movement for systematic Bible study goes the organized adult Bible class. At the outset we desire to state some things the Adult Bible-class Forward Movement is doing, before taking up the "What" and "How" of the work.

1. It is enlisting the men in Christian service. It is no uncommon thing to find classes where a hundred men sit down from week to week in the study of the Bible and then go out during the week and hustle for absentees and new scholars.

2. It has formed a brotherhood. The men in the Bible classes have bound themselves in the best brotherhood possible, the foundation of which is Bible study, the object of which is to lead the men of every nation to the Man of Galilee.

3. This movement is bringing the entire family to the Bible school. It is a beautiful sight to see father, mother, sons and daughters unite together in the study of the Bible in the Bible school.

4. In the adult Bible-class movement work, the classes are so organized as to keep everybody busy. It is no longer a one man's class, but each class is a beehive of activity, each according to his talent.

5. The movement is contagious. When one adult Bible class has been started, this encourages others to go to work. In many schools there are half a dozen or more organized classes.

6. This movement has brought to the at-

tention of Bible-school workers the best plans gleaned from many fields. Many names have been suggested, many mottoes framed, and many successful ways of working produced.

7. In this forward movement Bible-class work, hundreds of young men and young women have been started into larger lines of Christian service. It is no uncommon thing to find these young people going out from the organized classes into the ministry and into the missionary fields.

8. The men's Bible classes build a wall around the school so high that the big boys can not get over it.

9. The adult Bible-class movement has brought the Bible school before the public in a wholesome way. Men like to know that there are thousands of other men in the Bible school, and they are not in an adult Bible class very long before they learn this.

10. The adult Bible-class movement has proven to men and women that Bible study is fascinating, and that the Bible is an interesting book.

11. This movement has spoiled the selfishness of a great many so-called Christians and written on their lives the motto, "The Other Fellow."

12. In short, the adult Bible-class forward movement is sensible, workable, and brings a harvest of rich results. Organize a class *now*.

---

## **II. Some Well-known Organizations in the Adult Bible-class Movement**

There are several organizations for men and women and mixed classes that have come more or less into prominence. Among these are the Loyal Sons, Baracas, Philatheas, Delta Alpha, Friendly, Berean, Yokebearers, etc.

### **1. *Loyal Sons.***

The movement among men, called Loyal Sons, began in the First Christian Church of Oakland, Cal., headed by Will H. Brown. The movement has had a remarkable growth from the very beginning, and we predict for it an enrollment of 25,000 men before it

passes the first decade of its history. They have their own motto, yell, grip, song, colors, flower, etc. See more about this movement under Chapters XXV. and XXVI.

## *2. Loyal Daughters.*

Loyal Daughters is the name of a young women's class, corresponding to Loyal Sons for the young men's class. Its methods of work are very similar.

## *3. Baraca Classes.*

In 1890 Marshall A. Hudson, a business man of Syracuse, N. Y., organized the first Baraca class. The name Baraca means "blessed." It was chosen from 2 Chron. 20: 26. The two mottoes of the class are, "We do things" and "You are a stranger here but once." The platform adopted is, "Young men at work for young men, all standing by the Bible and Bible school." The Baracas have class colors, a class pin, class yells, a class grip, etc. There are Baraca classes in all of the leading Protestant churches.

## *4. Philathea Classes.*

In 1898 some of the young ladies of Syracuse, seeing the growth of the Baraca movement among the young men and realizing the need of better Bible-school classes for women, organized a Philathea Bible class. The word means "lovers of God," or "lovers of truth." The Philatheas adopted the same general ideas as the Baracas. Their platform is, "Young women at work for young women, all standing by the Bible and the Bible school."

## *5. Yokebearers.*

Following the growth of the Baraca and Philathea classes, a need was felt in many schools for a mixed class. The constitution of the Yokebearers and the plans of work are very similar to the Baracas and Philatheas. Their class pin is shaped like a yoke and bears the letters Y. B. C.

## *6. Delta Alpha Classes.*

There are now something like 1,500 Delta Alpha classes. This is an organization for ladies. The central thought of the Delta Alpha class is to nourish the spirit of friendship. To do this, they realize that it is only possible through a faithful, systematic

study of the Bible. The motto of the class is "Service." The emblem of the class is an Oriental water-jar, such as was used for bringing water from Eastern wells, a suitable reminder of the faithful service of women in Bible lands.

### 7. *Brotherhood of Andrew and Philip.*

The first chapter of this was organized May 14, 1888, by Dr. Rufus W. Miller, and for awhile its work was centered in the young men's Bible class, its business meetings being held immediately after the sessions of the Sunday-school. This class grew in less than a year from six to nearly fifty members. Its work became known elsewhere, and now there are many chapters of the brotherhood in the United States. The founder says: "The organization is unique in the fact that as an organization it is not to take the place of individual responsibility and effort. We all recognize that there are organizations where all work is done and must be done by the body, but the Brotherhood Bible class, in its essential principles of life, puts aside the idea of corporate action, or at least makes it incidental, and takes in its stead the law of personal work and personal duty. The members, one by one, are to do the work. The Brotherhood is only to hold them together, to cheer, and to encourage."

"Responsibility brings out ability" is the first principle. This is embodied as a method in "Rule of Service." Every man promises to fulfill this rule which is "to make personal efforts to bring men and boys within the hearing of the gospel as set forth in the services of the church and young men's Bible classes." The fulfillment of the rule just stated is made easy by a second rule which is called the "rule of prayer." Each member promises to "pray daily for the spread of Christ's kingdom among men, and God's blessing upon the labors of the Brotherhood."

The success of this movement has been attributed to the fact that great emphasis has been placed upon the spreading of the gospel through the personal work and personal activities of men. In most of the Brotherhood Chapters, under the order of business is the item, "Reports on the two rules." Under this head, every man is expected to tell

how he has fulfilled the rules during the preceding week or month. In this way, definite and personal responsibility is placed and enforced. The Brotherhood motto is, "The Other Man."

---

### III. Class Organization

#### 1. *What Organization Does.*

(1) Distributes responsibility. (2) Develops workers. (3) Keeps up the interest. (4) Increases the social life. (5) Increases the personal work. (6) Increases home study. (7) Puts the responsibility for the success of the class upon the class as well as upon the teacher.

#### 2. *Plans of Organization.*

(1) By Tens.—One of the plans worked very successfully in John Wanamaker's great class of 1,000 in Philadelphia, is to divide his class into tens, with a captain for each ten. These captains are to keep close in touch with the ten, visiting them when they were absent, paying especial attention to them when sick, and, in fact, looking after the ten as though he were teaching a class composed of ten members.

(2) A Circle Idea.—Our class was organized in 1903, as a merger of two classes as a foundation. The "circle" idea is the way by which we keep in touch with our members and build up the class membership and attendance. A circle in the Lael Class consists of from ten to twelve women, with one appointed as chairman. It is her duty to call on her members, and generally keep in touch with them. Any new member she or any of her circle may bring is added to her circle.—Miss H. Gale Morris, President of Lael Bible Class for Women, Chicago, Ill.

(3) Divided into Companies.—Our class was first organized in 1898, consisting at that time of not more than four boys and the teacher. We now have an enrollment of 107 members. The manner of conducting our work is as follows: After each semi-annual election the executive board divides the class into companies, a captain being appointed as the head of each company; he has charge of four lieutenants, who have



in turn charge of three men. It is the duty of each lieutenant to see that the men in his charge are regular in attendance, and likewise it is the duty of all captains to keep the men in his companies regular in attending meetings, and to have new members brought in. By the work of the captains and lieutenants, in co-operation with the executive board, our attendance is thus kept up.—E. W. Gristmacher, Teacher Volunteer Bible-study Class, M. E. Church, Buffalo, N. Y.

(4) Four L Plan.—Class No. 13, of the First Christian Church Bible school, Lawrence, Kan., has these officers and committees. Officers: Teacher, president, vice-president, secretary and treasurer. The committees are Lookout, Lookafter, Lookinward and Lookupward, or may be called Membership, Delinquent, Social and Devotional Committees respectively. The class is made up of young women over sixteen years of age.

(5) Seven Divisions.—Our class is organized with president, secretary, treasurer and seven assistant secretaries. The women are divided into seven divisions, each assistant secretary looking after one-seventh of the class, visiting them, if sick, encouraging them if they are growing lukewarm, and trying in every way possible to keep up the interest of the class.—Mrs. T. W. Grafton, Teacher Women's Bible Class, Christian Church, Anderson, Ind.

(6) Two Divisions.—Our class was organized in 1905, and is for young men only. The present enrollment is sixty-two, of which fifty-three are active and nine in college. The class is taught in two divisions, those sixteen to eighteen being under my charge, and those from nineteen up being taught by Mr. William Francis. There is but one set of officers, consisting of president, vice-president, treasurer, secretary, historian, reporter, athletic chairman and social chairman.—A. W. Bass, Teacher of Acorn Class, Evanston, Ill.

### 3. *Standard of Organization.*

(1) The class shall be definitely connected with some Sunday-school.

(2) The class shall have the following officers: Teacher, president, vice-president, secretary and treasurer. It shall also have

at least three standing committees, as follows: Membership, Devotional and Social. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.

(3) The class shall consist of members who are sixteen years of age or over.

This standard represents the minimum of organization rather than the maximum. In establishing it the Adult Department Committee endeavored to consider the needs and conditions in the average Sunday-school, and to voice the practice existing throughout the International field.

Any Bible class meeting this standard, upon application to their State or Provincial Association, and furnishing the names and addresses of class teacher and president, will receive an International Certificate of Recognition.

**Application Blank for Certificate of Recognition**

Name of class.....

Name of Sunday-school.....

Name of church.....

Town or city.....

State or Province.....

Has the class the following officers: *President, Vice-President, Secretary and Treasurer?* .....

Has the class the following committees: *Membership, Devotional and Social?*.....

What are the ages of the *youngest* and *oldest* member in your class?.....

Name of Class Teacher.....

Post-office address.....

Name of Class President.....

Post-office address.....

My name.....

Post-office address.....

Fill out the above and send it with 25 cents to the office of your State Sunday-school

Association. In case you do not know the address of your Association, write to W. C. Pearce, International Adult Department Superintendent, Room 806, Hartford Bldg., Chicago, Ill.

### **The Purpose of the Certificate**

It is hoped that this certificate will aid the work in the following ways:

1. Stimulate the thorough organization of all adult Bible classes.
  2. Assist in establishing a practical standard of organization.
  3. Increase the fellowship between the various classes and between these classes and the State and Provincial Associations.
  4. In securing list of names and addresses of class officers and teachers, which are valuable in sending notices of conventions or other information helpful to the classes.
- 

## **IV. How to Reach Young Men**

Young men are especially subjected to many temptations. Satan's strongest blows are aimed at them. At a liquor-dealers' convention in Ohio a speaker said: "The success of our business is dependent largely upon the creation of appetite for drink. . . . It will be needful, therefore, that missionary work be done among the boys, and I make a prediction, gentlemen, that nickels expended in treats for the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create an appetite." In nearly every State in the Union there are hundreds of young men between the ages of sixteen and twenty in the penitentiaries and workhouses. The modern Sunday-school can save most of these young men, if proper methods are pursued. A police captain in New York City said that in twenty-five years he had asked every man and woman brought before him the question, "Do you attend Sunday-school?" In all this time, not one had attended regularly. If we could get the Bible-school workers so active that they would hold the young men until they are eighteen years of age, a large majority of them could be saved.



Out of 904 boys and men in one penitentiary, 809 said that they never went to Sunday-school. The problem, then, is how to get the *big boys* to go to Sunday-school. The problem is being solved in many of our schools, and can be solved in all.

1. *Young men go where they want to go.* It is not hard to get an audience at a baseball game. Study why the boys want to go there, and perhaps we can learn something of value in Sunday-school life. At the baseball game there is competition. Every man who plays is skilled. Every man is in his position where he can do best. Every man throws himself into his work with all his strength, and the onlookers understand the game. Put these elements in the Sunday-school, and the young men will want to come.

2. *Build a wall of older men around them.* My experience in Sunday-school work teaches me that the young men's problem is solved when the older men's problem is solved. The young men will not likely get too old to go to Sunday-school as long as their fathers attend.

3. *The superintendent and teachers must realize that the school ought never to be addressed as "Dear Children."* Keep in mind, as Marion Lawrance well puts it, that the young lad who has put on long pants and begins to rub his upper lip is no longer a child.

4. *Go after the young men enthusiastically and persistently.* Never give up. Tactful and enthusiastic persistency will always bring good results.

5. *Keep the young men always busy.* This will demand an organized class.

6. *Don't treat all of the young men alike.* While their desires are similar enough to have many things in common, still each one has his peculiarities. It takes many methods to reach many young men.

7. *Live with the young men and love them.* Find what interests them, and interest yourself in that. Be interested in what they like, and they will be interested in what you like.

8. *Remember that every big boy is "somebody's boy."* A young man committed suicide in a drunken brawl. Two hundred mothers went to look at his body, each to see if it

was her boy. Young men will go somewhere, and it remains for the Bible school to say where.

---

## V. Class Objects Variouslly Stated

1. *The Vaughn Class.* The Vaughn Class of the Calvary Baptist Sunday-school, Washington, D. C., has a fourfold object:

- (1) To advance the interest of the class.
- (2) To increase the mutual acquaintance of its members.
- (3) To promote among them a more earnest Christian life.
- (4) To afford them material assistance when necessary.

2. *Business Men's Class.* The Business Men's Bible Class of the First Presbyterian Church, Indianapolis, Ind., expresses its threefold object as follows:

- (1) To collect in a religious organization a body of men for social intercourse and for mutual helpfulness in the strengthening of moral character.
- (2) To form a more intimate and personal acquaintance with the Bible for daily guidance.
- (3) To assist in developing the social and religious life of the church, and raise the standard of right living throughout the community.

3. *Young Men's Class.* The Young Men's Class of the First Baptist Church, Canton, O., has a fivefold object:

- (1) To promote among its members a more earnest Christian life.
- (2) To advance its interests.
- (3) To increase the mutual acquaintance of its members.
- (4) To afford them material assistance when necessary.
- (5) To reach out and bring in other young men.

4. *Yokefellows.* The Yokefellows of the First M. E. Church, Auburn, N. Y., state their ultimate desires as follows: The object of this society shall be "the bringing together of young men for social, moral and intellectual culture, with the ultimate desire that they give themselves wholly to Christ."

5. *Shaw Class.* The Shaw Class of the

Pleasant View Baptist Church, Pawtucket, R. I., says: "It is our purpose to learn to hate littleness and meanness, first in ourselves, then in others. We shall try to deal clearly and frankly with every question and problem, our aim being to know the truth that makes men free."

6. *Baraca*. The object of the Young Men's Baraca Class of the First Baptist Church, Mansfield, Mass., is "to make bad men good and good men better."

---

## VI. Class Mottoes

"WE'RE ON THE KING'S BUSINESS."

"WE MEAN BUSINESS."

"IF THEY CAN DO IT, WE CAN DO IT."

"WE HAVE ONLY ONE PERSON TO PLEASE."

"IT MAY NOT BE THE BEST, BUT IF IT IS MY BEST, IT WILL BE HEAVEN-BLEST."

"YOU ARE A STRANGER HERE BUT ONCE."

"HAVE YOU SEEN HIM TO-DAY?"

"LINE UP FOR CHRIST."

"THE OTHER MAN."

"THE OTHER FELLOW."

"WATCH US GROW."

"CHRIST, THE CHURCH, AND YOUNG MEN."

"NEVER GIVE UP."

"GET BUSY."

"COME AND SEE."

"BIGGER AND BETTER."

"YET THERE IS ROOM."

"DO IT NOW."

"SEARCH THE SCRIPTURES."

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## VII. Class Names

### 1. *Men's Classes*.

Loyal Sons.

Baraca.

Agoga.

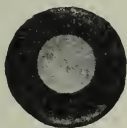
Twentieth Century.

Hustlers.

Christian Soldiers.  
Joshua.  
College Men's Class.  
Business Men's Class.  
The Earnests.  
My Brother's Keeper.  
Centennial.  
Progressive.  
Century.  
W. M. B. (We Mean Business.)  
W. U. G. (Watch Us Grow.)  
K. B. M. (King's Business Men.)  
Berean.  
Royal Guards.  
All-Ashland Bible Class.  
Timothy.  
Bethany.  
Kinetics.  
Plus Ultra.  
Delphian.  
Ours.  
Philo Christo.  
*2. Women's Classes.*  
Loyal Daughters.  
Philathea.  
Noble Daughters of the King.  
Bethany.  
Excelsior.  
Star.  
Alpha Delta.  
Centennial.  
Dorcas.  
Volunteers.  
Who Do.  
Plus Ultra.  
Esther.  
Lethian.  
*3. Mixed Classes.*  
Yokefellows.  
Truth-seekers.  
Young Married People's.  
Goodwill Circle.  
Bethany.  
Berean.  
Gleaners.  
Sunshine Circle.  
Centennial.  
Drop-in.

## VIII. The Adult Class Button

The adult Bible-class emblem is a small red button with a white center. Because of its significance, as well as being unique, it has



been adopted by the International Sunday-school Association as the emblem of the adult Bible-class department, and should be worn and displayed by all members of organized adult Bible classes, for the following reasons:

1. In its color and design it signifies "there is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood" (Heb. 9:22).

2. It is neat, attractive and acts as a silent missionary to arouse the curiosity of the beholder, who invariably will inquire what the emblem represents, thus enabling the wearer to draw attention to the class and school. Every button worn becomes a splendid, personal advertising medium for your adult class.

3. It can and should be worn by both men and women, and will not conflict with any other class emblem, so that it may be used by any class.

4. It will serve as an excellent means of introduction to the members of various classes whom we meet in our daily duties, and establishes a bond of fellowship between members that will prove helpful as well as interesting.

5. The red button is a great equalizer—breaks down distinction and creates a spirit of friendliness. The professional man, the elevator operator in the large stores, the clerk behind the counter, the waiter in the restaurant, the street-car employe, the mechanic, and others engaged in countless occupations, who, with their employers, wear these buttons, inspire mutual interest and confidence that has proven very helpful. "Blest be the tie that binds."

6. The red button finds many doors of usefulness and leads to many opportunities for

doing good. The writer of this article knows of instances where the red button has materially assisted in securing good positions, and where, unsolicited, it has brought to "Red Button" salesmen more business. It has even helped to dig up from the trunk old church letters and has brought back to the church former members. The influence of this emblem is far-reaching, and it is earnestly hoped ere long every member of adult classes will brighten their surroundings and help our work by constantly wearing the little red button.

7. It is a great source of inspiration for personal work. You can confidentially "button-hole" persons without the red button, and invite them to the class, and a discussion upon the significance of the red button may help you lead them to accept Jesus as their Saviour and Leader.

For these, and many other good and sufficient reasons, you ought always to wear our emblem.—*Exchange*.

---

## IX. Class Sunday Program

1. *Keeping in Touch with the Other Parts of the School.* The opening exercises of the Philathea Bible class of the First Christian Church, Stockton, Cal., are held with the main school. Then the class is divided into two sections, each going into its own classroom. In the first section are the young ladies from eighteen to twenty-five. In the other, those from twenty-five to thirty-five.

2. *Opening Exercises of the Shaw Class.* (1) Call to order by the president. (2) Singing. (3) Responsive Scripture reading. (4) Prayer. (5) Reading of minutes by the secretary. (6) Reports of committees, and action thereon. (7) Any unfinished business. (8) Any proposals for the good of the class. (9) Any one sick or out of work? (10) Collection. (11) The lesson and discussion. (12) Benediction.

3. *Younger and Older Together.* Whatever mode of separation from the school is adopted, the older members should join with the youngsters in the opening exercises, that they may lend their visible influence to the school. Nothing will so magnify the boys'



and girls' respect for Bible study as the sight of a goodly number of men and women engaged in the same pursuit. For the sake of this example, it is also desirable that the adult class join the school in the closing exercises, though they will need more time on the lesson than the rest of the school, and should be privileged to take it.—*Amos R. Wells.*

4. *A Baraca Class at Work.* We are in our room fitted with easy chairs, pictures on the walls, maps, and a blackboard upon which is displayed the words, "Our next day is decision day, the last Sunday in the year. Pray for it." Under that is the record of the attendance contest with the Philatheas, and upon the wall, where all can see it, is the platform of the National Union, "Young men at work for young men, all standing by the Bible and the Bible school," and the legend, "What kind of a class would this class be if every member was just like me?" also another, "You are a stranger here only once." The room says welcome in its very cheerfulness.

The class is called to order by the president. Quiet follows at once, and the president says: "Good morning, gentlemen," and "Good morning, Mr. President," is the quick response by the class. The class standing, prayer is offered, closing with the Lord's Prayer in concert. The attendance slips are passed and signed, and the treasurer and secretary collect the offering and the attendance slips telling whether the signer attended morning and evening service, and whether each has a Bible.

The president asks if any are sick or in trouble, or in need of work, and the secretary is directed to give the notices for the week. The president then gives the teacher one-half hour for the lesson, which is closed with prayer. As the teacher asks each one to open his Bible at the place of the lesson, he asks one who has prepared it to come forward and tell the story of the lesson "in his own words." Then another comes forward and reads the lesson from a Twentieth Century New Testament, the class comparing the Common Version. As the lesson proceeds, four men who are prepared ask four hard questions on the lesson, and four other men answer four questions they have pre-

pared during the week, the teacher having written these men a week before. A man who is ready gives the best verse and another the best thought in the lesson, and it is closed by the teacher, who gives one or more practical points that will fit home to the life of every Baraca in the room. The lessons have been interesting because a dozen men have been prepared in advance, and a dozen men have studied the Bible during the week.

After the lesson comes the report of the secretary, who announces new members, who are requested by the president to arise, and asking the nearest Baraca to give him the "warm Baraca grip." In this way he is received. The treasurer reports, and the class arises and repeats the national platform from the wall. Five minutes are given here for a "Baraca social," after which the class proceeds to the main school for closing exercises.—*Marshall A. Hudson.*

---

## X. Class Yells

Epworth Bible Class, Western Avenue M.  
E. Sunday-school, Chicago:

"Rah! Rah! Rah!  
Who are we?  
We are the members  
Of the E. B. C."

*Baraca Class Yell.*

Ak Kee-Ka Wak  
Ko War-Ko Wak  
Ah Kee-Ko Wak  
Ko Wak-Ko Wak  
Kick-a Boo Bah  
Kick-A Boo-Bah  
Sis Boom Ah  
B-A-R-A-C-A.

*A Loyal Sons' Yell.*

Who are, who are, who are we?  
Loyal Sons, don't you see?  
"The Other Fellow" is our motto;  
Better join us, 'cause you ou' to.  
Loyal! loyal! loyal! loyal!  
SONS!



*Another Baraca Yell.*

Who are we? Who are we?  
We are Baracas, don't you see?  
Say, my friend, have you seen  
Second Timothy 2:15?  
First Thessalonians 5:22  
Tells you exactly what to do.

B-A-R-A-C-A

Baraca.

*Dorothea Class Yell.*

"A, B, C, D, E, F, G,—  
That's who we are—yes, siree,  
Rah, rah, rah, ree, ree, ree.  
A, B, C, D, E, F, G."

NOTE.—The A, B, C, D, E, F, G, stands  
for "Adult Bible Class, *Dorothea*, Ever Faith-  
ful Girls."

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## XI. Classrooms

1. *How to Get One.* Perhaps the first essential of a good adult Bible class is a place to put it. It may not be easy to find a room for the adult class. Many thousands of Sunday-schools are obliged to meet in the church auditorium. But generally it will be possible to carry out for the older folks a plan often used for the children, and make a temporary room with curtain partitions, supported by uprights that rise from sockets in the floor. A method very likely to be still more acceptable, and yet one rarely tried, is the use for the adult class of some private house near the church, where one large room, or two connecting rooms, will make an ideal meeting-place.—*Amos R. Wells.*

2. *Room Equipment.* (1) Carpet; (2) plastered walls, if possible; (3) window shades and, if possible, lace curtains; (4) desk for the teacher and secretary; (5) Bibles for visitors; (6) hat-rack or closet; (7) pictures relative to the class work; (8) a set of maps on rollers; (9) blackboard; (10) class motto or mottoes on wall; (11) class letter-heads and postal cards for all members; (12) class invitations; (13) a literature table; (14) a framed charter secured from the State Sunday-school Association.

## XII. Class Spirit

1. *No Caste Spirit.* "Both our Bereans and Philatheas attribute their success mainly to the general friendliness of the classes to young women and young men of all grades of society, there being absolutely no caste spirit among the members," writes a teacher of a Baraca class.

2. *Importance of a True Class Spirit.* No truer words have been written than those by Dr. Norman S. Burd, the minister of the Immanuel Baptist Church in Auburn, N. Y. He says: "The first thing of importance for class success is class spirit. This is brought about by one of two causes: Either the personality of the teacher, or the *esprit de corps*. The permanency of the class can not depend on the personality of the teacher. Changes will come. There should be class solidarity that is not disturbed by the changes of either teacher or scholars."

3. *Selfishness.* We believe in large classes being built up, and we keep in close touch with the school. We feel that we are part of the school, and owe to it loyalty and service. Besides joining in the opening exercises of the school and contributing to its support, we supply two substitute teachers each Sunday.—*Woman's Class, Third Presbyterian Church, Chicago, Ill.*—*Miss Content Patterson, Teacher.*

4. *Giving Up Members.* The only way to keep a class built up is to give out. When your most faithful and efficient worker is called to other work, it is hard to give her up. But years of experience have shown that it is often best for the teacher, and for the class, too.

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## XIII. Athletics

The Chicago Sunday-school Baseball League is the largest league of the kind in the world. There are over a half-hundred teams in it, and no member of any of the teams plays baseball on Sunday.

"Our class has a baseball club—and a good one, too—is organizing a track team, and has a splendid mandolin club, all of which call for the expenditure of money, which is

promptly forthcoming.”—*Will H. Brown, Teacher Loyal Sons, First Christian Church, Oakland, Cal.*

The Young Men's Class of San Antonio, Tex., that call themselves Bereans, claim that their baseball team is one of the greatest factors in building up the class. Even the members who do not play take a great pride and interest in that sport.

The Baraca Bible class of the Second United Presbyterian Bible school, East Liverpool, O., has found that the baseball and the tennis teams are valuable features of the class work.

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## XIV. How to Advertise

1. *Get Something Special.* Something special to advertise is quite essential. It may be a series of talks, by specialists, on attractive Bible subjects. Some novel program of class work may be adopted, for a quarter or a year. A single new feature, such as a class library or regular class socials, may be introduced. And then, when you have obtained this something to advertise, advertise it! Let the minister take as a text for a pulpit discourse “The Adult Class and Why All Adults Should Be in It.” Set forth the inducement on emphatic placards, posted in the church and about town. Use the church paper, the town paper. Best of all, send a postal-card invitation (printed with type or on a manifold) to each adult member of the congregation, and then follow it up with personal urgings.

2. *Classified Advertisements.* In the *Vaughn Class News*, published by the class bearing that name in Calvary Baptist Church, of Washington City, are these classified advertisements:

WANTED—Any young man, not connected with a Bible class, who desires to study the Bible and find acquaintances and friends.

LOST—A young man, who left a distant city Sunday-school, who is now living in Washington, but has not been seen in a Bible class since his arrival. Vaughn Class men are requested to look him up.

FOUND—A place for every young man who is not connected with a Sunday-school,

Apply at Vaughn Class, Sunday morning at 9:30 A. M.

**MEN WANTED.—**

A distinctive feature of Calvary, the largest department Sunday-school in Greater Washington.

**NOTHING BUT MEN.—**

Single men. Married men. Men willing to be married. But all young men. We have profitable occupation for any number of men. Come and see us, but don't forget to bring along "the other fellow."

**THE MAN'S CLASS.—**

F. W. VAUGHN, Proprietor.  
PROF. MITCHELL CARROLL, Manager.

The Vaughn Class has also published a "Vaughn Class Cook-book."

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## **XV. Class Songs**

1. *Wesleyan Class Song*, Western Avenue M. E. Sunday-school, Chicago, Ill.

(Tune—"Battle Hymn of the Republic.")

The Wesleyan Class was founded for the  
study of God's word;  
And the teaching of its lessons many thou-  
sand souls have heard;  
And the inspiration of it scores of human  
hearts have stirr'd;  
Our class is marching on.

**CHORUS.**

Rally, rally, to the Wesleyans!  
Come and visit with the Wesleyans;  
If you like us, join the Wesleyans,  
And we will do you good.

Our motto, "Search the Scriptures," that we  
all may clearly see  
What our loved Redeemer's purpose is, con-  
cerning you and me:  
And our object is to glorify the "Man of  
Galilee,"  
As we go marching on.

Time's lapse or stretch of distance can not  
break the tender ties  
Binding now our class together, ev'rywhere  
beneath the skies:  
From North to South, and sea to sea, the  
Wesleyan song will rise,  
While we go marching on.

When classmates are in darkness, we will  
point them to the light;  
Are they hard press'd in the battle, we will  
aid them in the fight,  
And, if wearied in the valley, we will lead  
them up the height,  
And still go marching on.

2. *Auburn Park Baptist Sunday-school.*  
Chicago, Ill.

(Tune—"America.")

We are a happy crowd;  
We raise our voices loud  
Because we're glad;  
Tho' near or far away,  
Our thoughts will ever stray  
To those we know to-day—  
Class Seventeen.

Our Father dear, above,  
To thee we give our love,  
Our hearts and lives;  
Oh, keep us every day  
Within the narrow way,  
And bless, O Lord, we pray,  
Class Seventeen.

3. *Epworth Bible Class, Western Avenue*  
*M. E. Sunday-school, Chicago, Ill.*

(Tune—"Rally Round the Flag.")

We're enlisted for the right, friends, fighting  
'gainst the wrong.  
Singing of Jesus, our Commander.  
We're the Epworth Bible Class, o'er two hun-  
dred members strong,  
Singing of Jesus, our Commander.  
We will welcome to our members the loyal,  
brave and true,  
Singing of Jesus, our Commander.  
And in the Epworth Bible Class is the very  
place for you,  
Singing of Jesus, our Commander.

CHORUS.

Our class, then, forever; forever we pray;  
down with the evil;

Let right rule the way,  
While we rally to our class, friends, rally  
once again,  
Singing of Jesus, our Commander.

4. *Girls' Bible Class.* This is the song of  
the Girls' Bible Class of the Sunday-school of  
the First Church of Christ, Worcester, Mass.,  
of which Dr. Reid is teacher.

(Tune—"Stand Up for Jesus.")

Come, girls, let's blend our voices;  
Come, let us sing our song;  
Come, let us all be merry,  
And pass our mirth along.  
When we behold the blessings  
Which come through Christ our King,  
What can we do but praise him,  
In adoration sing!

Then, we'll stand firm for Jesus,  
A young girls' Bible class;  
Unfurl the Christian banner,  
As on through life we pass.  
The highest joy afforded  
To mortals here below,  
Comes only through pure service  
To Jesus Christ, we know.

Come, girls, from every quarter;  
Come, join our happy band;  
Come, learn with us of Jesus,  
And clasp his guiding hand.  
You'll find sweet peace in doing  
What he would have you do;  
Then, come and join our chorus,  
And dare to him be true.

And if we're true to Jesus,  
And worship him in love,  
We'll share with him the mansions  
He now prepares above:  
There, with the host of angels,  
In triumph we shall sing,  
Forever in the presence  
Of Christ, our Saviour, King!

5. *Prayer Song*, Haynes' Class, Belden Avenue Baptist Sunday-school, Chicago, Ill.

Help us, O God, through all this week,  
To master self and conquer sin;  
Help us thy truth to ever seek,  
And let the light of Jesus in.

6. *Vaughn Class Opening Hymn*, Calvary Baptist Sunday-school, Washington, D. C.

(Tune—"Pleyel's Hymn.")

Brothers of the V. C. C.,  
Once again we greet you here;  
May we work in harmony  
For the cause we love so dear.

Let us in our counsels here,  
Learn to do the Master's will;  
In a spirit of good cheer  
Seek to ease a brother's ill.

Looking unto Christ our Lord,  
In his mercies may we trust;  
Trav'ling solely by his word,  
Till we reach our heavenly rest.

7. *Loyal Sons' Victory Song*.

(Tune—"Stand Up for Jesus.")

We're standing up for Jesus,  
For LOYAL SONS are we;  
With him as our great Leader,  
We're working faithfully.  
Then, we must be unselfish,  
Our motto tells us this:  
To help "THE OTHER FELLOW,"  
Means highest happiness.

"REMEMBER THY CREATOR,"  
Our text in days of youth,  
Prepares us for all duty—  
We'll conquer by this truth.  
With WHITE AND BLUE our colors,  
Our banners now unfurled,  
Mean purity and courage,  
And vict'ry o'er the world.

We've taken for our emblem  
The SHIELD of faith, in love,  
And SWORD of Holy Spirit,  
Of him who rules above.  
So, forward we are marching,  
Strong we must ever be,  
For Jesus Christ, our Captain,  
Leads on to victory!



## XVI. Class Paper

It having been clearly demonstrated in all parts of the country that the organized class is, all things considered, the most successful class, methods for making such classes as effective as possible are worthy of consideration. I wish here to speak of the class paper, believing it to be one of the most important adjuncts to the work of organized classes.

The Loyal Sons' class of the First Christian Sunday-school of Oakland, Cal., which was organized Feb. 24, 1905, started its class paper, the *Loyal Sons' Gazette*, in June, 1906, which has been issued once a month since that date, and has been self-sustaining, principally from its advertisements. From the beginning the members and friends of the class have been urged to patronize the merchants who advertise in the *Gazette*, when convenient, and to let such merchants know why they patronize them. Different means of accomplishing this have been used, among which was the use of cards furnished by the management, reading as follows:

PURCHASED BY A  
LOYAL SON.

A. H. READ, Bus. Mgr.  
1916 Chestnut St.  
Phone Oakl. 8270.

THE LOYAL SONS' GAZETTE.

WE PATRONIZE OUR ADVERTISERS.

Other cards similar to the above, for the use of friends of the class, have been furnished by the management of the paper, and used with good effect. Merchants have expressed much satisfaction with the results of ads placed in the paper. The *Gazette* has a subscription price of fifty cents a year, but the procuring of subscriptions has never been pushed, the principal object of the paper being to do good. One thousand copies of each issue are printed, and distributed, largely by members of the class, among their friends, especially among young men, as the Loyal Sons' class is composed of youths ranging in age from fifteen to twenty-one. The paper started with ten pages, magazine size,



and now never appears with less than twenty, frequently twenty-four, according to demand for space for news and the receipts from ads.

The class paper should serve a number of important purposes:

First, to give the news of the class for the information of all interested, and in order to interest young men not members of any class, looking to enrolling them as members.

Second, to give in brief the news of the church and school of which it is a part, for the same purpose.

Third, to develop the talent of the members in composition—stories, poems, sketches, comments on current events, etc.—not forgetting to have a good, lively “Josh” page, for “a little nonsense now and then is relished by the best of men.”

The *Loyal Sons' Gazette* has been successful along all these lines, and in other ways.

A few words as to the management of such a paper—will give our plan. Twice a year, when the officers of the class are elected, also elect the staff of the paper, all voting to be by ballot. Elect an editor-in-chief, one or two assistants, an editor for each department of the paper, business manager and assistant. The staff constitutes a Board of Directors to have charge of all matters pertaining to the paper. This Board meets once a month (oftener if necessary) two weeks preceding each issue, to plan for the coming number. Every member of the class is invited to this meeting to confer or make suggestions, as desired.

I say unhesitatingly that organized classes in large towns or cities, generally speaking, can make the class paper a great help in their work. Many will first become interested in the class through the paper, afterwards becoming members. And thus the work will widen as time goes on. WILL H. BROWN.

OAKLAND, Cal.

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## XVII. Social Committee Work

1. *Monthly Socials.* A feature of our work has been the monthly socials, where the young men and their friends could meet. We usually have a talk or lecture by some business man on some matter of current or social

interest, after which all spend a social hour together. The membership has been confined to young men seventeen years of age and upward, and we have been very successful in interesting men in our work and have active workers in the class at this time who, before joining in our work, had not attended the Sunday-school for years. In addition to a class leader, there are assistant leaders, and all take their part in the lesson work of the class.—R. H. WESTER, Teacher Baraca Class, San Antonio, Tex.

2. *Invited to Teacher's Home.* We have not neglected the social natures of our young men, and that one thing has been a drawing force, and has made possible spiritual work that otherwise could not have been done. Too many schools neglect this important feature of Christian work. Mrs. Reynolds and I often invite the young men to our home, and thereby secure their goodwill, and deepen the fellowship of teacher and pupil. At our socials we participate in those things that are clean and ennobling. Refreshments are served and class yells are given, and a general good time, without the stain of sin, is had.—S. R. REYNOLDS, Clearfield, Ill.

3. *Annual Banquet.* One particular social feature of the class is the annual banquet on Washington's Birthday each year. The occasion is made one of great importance.—C. B. NORDEMAN, Teacher of Men's Bible Class, Trinity M. E. Bible School, Louisville, Ky.

4. *Outing.* The fourth Thursday of each month is set aside for an outing, in which the boys only take part—swimming, boating, tramping, or any sort of outdoor exercise. Twice a year the club gives a party, to which they invite their young lady friends.—ETHEL BURNS, Teacher of B. B. B. Club, M. E. Church.

5. *Monthly Luncheon.* We hold a monthly luncheon at 6:30 P. M., where the men can come from work to the church and where the meal is prepared and served by the Baracas. A lecture, a debate or a round table follows. We also have social meetings in the homes of church-members where the young ladies of the Philathea class receive. We have excursions and trolley parties where the class invites the ladies and furnishes refreshments.—J. L. RODGERS, Leader of Baraca Class,

First Christian Church, San Francisco, Cal.

6. *Socials at Members' Homes.* Socials should be held, in turn, at the homes of the members of the class. Elaborate refreshments should be rigidly barred. Some pleasant entertainment should be provided, but much time should be left for friendly conversation. Joint socials, with other adult classes similarly organized, are among the delightful possibilities. So are class picnics (no, I am not forgetting that I am writing about adults!), class attendance in a body on pleasant and profitable entertainments, and class excursions to libraries, museums and places of historical or scenic interest. Such social episodes will do wonders to promote the class *esprit de corps*.—*Exchange*.

7. *Monthly Social.* We have a social each month with a short program, followed by light refreshments. At this gathering we always talk plans, prospects, possibilities, etc.—E. C. VAN ARSDAL, Pres. Senior Bible Class, Lafayette Park M. E. Church, St. Louis, Mo.

8. *Classroom Socials.* We carry on a program of socials in our classroom connected with the church, during the winter, having debates, checker tournaments, concerts, etc.—J. P. COLLINS, Leader of Plymouth Church Men's Bible Class, Buffalo, N. Y.

9. *Young Men's Class Entertaining Young Ladies' Class.* Our young men's class recently tendered a reception to the young ladies of the church, more than 200 being present; it holds a "stag" once a month, either in the church or at the home of some member, in order to get acquainted with and initiate new members.—DWIGHT LEWIS, Teacher Philo-Christo, Des Moines, Ia.

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## XVIII. Devotional Committee Work

1. *Helping the Prayer-meeting.* The Devotional Committee of an adult class in the First Christian Church, Covington, Ky., has solved the prayer-meeting problem by getting the members of the men's class to attend the prayer-meeting. This has been very successful.

2. *Supporting a Young Man for the Ministry.* Five of the members of the Baraca

class of the First Baptist Church of San Francisco, Cal., have recently entered college to study for the ministry. The class supported one of these young men the first year.

3. *Orphan Work.* Our class gives concerts at the Fred Finch Orphanage, where 150 orphan boys and girls under fourteen years of age are cared for. Last Christmas night, in addition to giving a concert for the pleasure of the orphans, the Loyal Sons furnished them a treat of popcorn, candy, raisins, apples and oranges, which it is perhaps needless to say was greatly appreciated. The class also sends a large quantity of youths' papers to this institution, which the boys and girls read with keen interest.—WILL H. BROWN, Teacher Loyal Sons, First Christian Church, Oakland, Cal.

4. *Jail Work.* Our class holds a song service in the county and city jails every Sunday afternoon, which has the hearty endorsement and co-operation of the police department, who state that the good results of the work are very manifest; holds a song and praise service at the city police station every Friday evening as the day men are leaving and the night men going on duty, which is so much appreciated by both firemen and police officials that the boys have been the guests of special functions in their honor; it has bought Bibles for the prisoners, sent flowers to the sick (whether members of the club or not), and provided medicine and care when necessary; secured employment for the unemployed, and conducted the funeral services of its deceased members. It has given liberally to the general support of the Sunday-school and to the cause of Foreign and Home Missions.—DWIGHT LEWIS, Teacher Philo-Christo, Des Moines, Ia.

5. *Box of Blessings.* One of the best times we ever had was in getting a box ready for a mission school in Utah. We told the missionary to send us the names and ages of the children and we would care for them at Christmas-time; and also to tell us of anything she especially needed. In the meantime, we had two weeks of self-denial, and raised \$15 to carry out our plans. The missionary obeyed instructions to the letter. She sent us the names of ninety children, and said that her husband very much needed an overcoat and a pair of gloves; he also

needed very much a set of harness for his horse. Would it be possible to get a second-hand set? The dear soul did not ask for a thing for herself—but presents for ninety children, an overcoat, a pair of gloves, a set of harness, and \$15 to do it! After the first gasp we settled down to business. We thought we could get everything but the harness; that was out of the question. The night came for packing the box. With what the girls had given, and our money had bought, we had two gifts for each child, and the girls were busy tying up the packages and putting the name of each child upon his particular package. One of the “husbands” had given the overcoat, another friend had given the gloves, and we were jubilant except when we thought of the poor harnessless horse. Suddenly the door opened, and in walked one of the girls with radiant face and triumphant step. She had her big brother in tow, and he carried a set of harness, almost new. After the achievement had been properly celebrated, we asked her to explain where she got that harness and how. She said that she had an acquaintance who had several sets of harness, and she felt that he did not need them all, and so she had talked missionary box to him so vigorously that that very night he had given her the harness for a nominal sum.—*Exchange*.

6. *Secret Service Work*. Some Baraca classes follow the secret service plan with gratifying success. Here is their pledge:

### MY SECRET SERVICE

MATT. 6:13, 14.

1. I pledge to pray for the unconverted members of our Bible class every day at noon, or as soon thereafter as I remember this pledge.

2. I pledge to make a list of those to whom I will speak, and to work and pray for them.

3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to bring.....members to Christ within the next six months.



## **XIX. Music Committee Work**

1. *Developing Class Talent.* There is considerable talent in the class, which supports a mandolin club, and, besides, many of the members play other instruments—piano, violin, guitar, harmonica, cornet, etc., and some of them sing solos and recite. A feature, somewhat novel, is the chorus whistling of the Loyal Sons, which always arouses enthusiasm and hearty applause.—WILL H. BROWN, Teacher Loyal Sons, First Christian Church, Oakland, Cal.

2. *Men's Chorus.* Organize your whole class into a men's chorus. Suppose they all can not sing. It is not the music you are after, it is the men. While not the most scientific, yet I am sure the most spiritual music I ever heard was by a men's chorus in the North Tonawanda Bible school of the Central Christian Church in an evangelistic meeting. This chorus of men, many of whom were not Christians, sang over and over again, "I am Resolved no Longer to Linger." Most of them did not *linger*, as the close of the series of meetings found practically all of them in the church.

3. *Song-books.* Many Sunday-schools need new Sunday-school song-books, and in the supplying of these the adult Bible classes should have no little part. In fact, these organized classes should see that the school is well supplied with song-books, music for orchestra, etc.

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## **XX. Ways of Working**

### **1. Encouraging Band.**

Organize an "Encouraging Band," and go to the weaker churches and add enthusiasm to the young people's meetings, and to the teachers' meetings, the mid-week prayer-meeting, and such like.

### **2. Jail Meetings.**

Hold religious meetings in jails and hospitals.

### **3. Cottage Prayer-meetings.**

Conduct cottage prayer-meetings or hold shop meetings.

#### 4. *Mission Work.*

Help in rescue mission work.

#### 5. *Men's Services.*

Once in a while hold enthusiastic prayer and song services for men only.

The men of our class have conducted hundreds of temperance meetings, gospel wagon meetings, cottage prayer-meetings and Saturday night mission meetings in the tenement-house district in which the church is located. The interest in the Saturday night mission meeting has so increased that it is now proposed to keep the mission open other nights during the week. Men like to feel that they are accomplishing something and being helpful to others. This class is always carrying forward some definite form of work.—J. L. HARBOUER, Teacher Men's Bible Class, Rugles Street Baptist Church, Boston, Mass.

#### 6. *Glee Club.*

Organize a Glee Club.

#### 7. *Helping the Country Church.*

Take a hold of the country church and help it till it becomes self-supporting.

#### 8. *Object-lesson.*

A definite object-lesson to present before the class may be had by placing on a chart or blackboard two circles that overlap each other in such a way as to show what proportion of the men of the church is in the Bible school and what proportion of the men of the Bible school is in the church.

#### 9. *Spccial Reading.*

Select a book each quarter and have every member of the class read it. Make reference to this book in your teaching.

#### 10. *Globe.*

Furnish for your Bible school a large globe, say about two and one-half feet in diameter. Then have the mission stations of the church located upon it so the school can get a definite idea as to where these stations are.

#### 11. *Helping the Superintendent.*

Ask your superintendent if there is anything the men can do to help in the regular Sunday-school program. Possibly two-minute talks in place of the lesson review would be a good thing occasionally.

## 12. Photographs.

Place upon the wall of your classroom the photographs of the members of the class who have lost their lives in trying to save others. In the Marion Lawrance school of Toledo, O., are found, in a prominent place, the photographs of two of their boys who lost their lives in the Spanish-American War.

## 13. House-to-house Visitation.

Every community ought to have a house-to-house visitation at least once each year. Who should superintend this? Why not the adult classes? You may think that you know everybody in your community, but you

### HOUSE-TO-HOUSE VISITATION BLANK

Please fill plainly and accurately

Name.....

No. and Street.....

No. persons over sixteen { Young Men.....  
  { Young Women.....

No. persons under sixteen { Boys.....  
  { Girls.....

Father's church.....

Mother's church.....

No. children church-members.....

Are parents in S. S. ?..... What one?.....

Are children in S. S. ?..... What one?.....

Give names of children below, stating age of each one under sixteen.....  
.....  
.....  
.....

Signed by..... Visitor

Put an X in the proper space below.

Hopeful		Sick		Needy		Colored	
---------	--	------	--	-------	--	---------	--

Put remarks on the back.



don't. Plan to reach every home some afternoon in three or four hours. One city in Ohio of twenty thousand inhabitants was easily covered in three hours one Sunday afternoon. Here is a blank that you may copy, or you may secure them from the Standard Publishing Co., for 25 cents per 100.

#### 14. *Bound Copies of Certain Books of the Bible.*

When your lessons are for one-half year or for entire year in one book of the Bible, it might be well to furnish each member of the class with a copy of this book bound separately. For instance, you can buy the "Gospel According to John," conveniently bound, for three cents per copy.

#### 15. *Delegates.*

Be sure to send one or more delegates from your class to your annual State Convention. Pay their expenses, and expect them to report upon their return. It fills those who go with enthusiasm and their reports will greatly help the class and the school.

#### 16. *Athletics, etc.*

We equipped and maintained a ball-team this summer, prohibiting any member from playing on Sundays, and requiring an attendance of two Sundays a month at the class. We have had lectures sometimes, musicals, receptions, a town celebration of the Fourth of July, conducted by the class, and mock town-council. Our average attendance is about twenty.—G. F. Rassweller, Teacher of Fernwood Men's Bible Class, Chicago, Ill.

#### 17. *Beginning a Class.*

I was teacher of the adult Bible class at the time I began to look up a class of young men. I resigned my position as teacher, and told the superintendent my plans, which met his generous approval. I sat down first and made out a list of non-attending young men—farmers, merchants, clerks, draymen and others—and then went out on the streets and hailed the young fellows and made known my purpose. Many of these fellows were greatly surprised at first that I should invite them to Bible school, when they had

never attended such a place, but were at the same time glad.

The results of my first effort to enlist were not encouraging. Those who promised to be present the following Sunday after they were solicited did not come. I was somewhat nonplused, but went again to them and made an urgent request that they be present the next Sunday. The second Sunday was as the first—no pupils. I repeated my visit to them and again urged them to be present, but with no seeming results.

About this time I began a revival with home forces, and for several days it was hard work and no results but good attendance. Among those who attended were some of those young men whom I had invited to become pupils in the Bible school. The gospel was preached to these, and God blessed the message and over forty young men confessed Christ and were baptized. Following this meeting I organized a Baraca class, and had no trouble in enlisting a large number in Bible-school work.

Had I not shown my interest in these fellows in the very beginning, I verily believe that we should not have had such signal success. It was the constant effort, coupled with faith in Christ, that won out.—S. R. Reynolds, Clearfield, Ill.

### 18. *Value of Definite Knowledge.*

The teacher keeps in touch with the class, aside from personal visits, by using the typewriter, mimeograph, and printing-press freely. He has made it a point to know every member of the class by name. So far as has been possible, the environment of each girl is also familiar to him. In the teaching of the lessons, he ever keeps before him the one motto: "Hold up the Christ before the class!" The teaching, the social gatherings and every other class interest are made to point to this ideal. When a new girl comes into the class, she fills out an enrollment blank which requires her name, address, birthday (month and day, but not year), and a statement as to church affiliation. This gives the teacher the information he needs for a working basis. The purpose of the information concerning the birthday is to enable him to write a letter of congratulation and good wishes on the day or

to send other remembrance. The church affiliation gives him a list of the class out of Christ, and enables him to "point" the lessons so as to fit individual cases. The net result of this definite policy last year was thirty-three additions to the church from the class. At the close of a recent revival service, only six out of an enrollment of 106 were not church-members.—*Anon.*

#### 19. *How a Men's Class Was Started.*

A certain minister who has a class of over fifty men in a town of 1,400 people was asked how he did it. He said that upon coming to this charge his first question was, where were the men and boys. They told him there were none. He went down where they were playing football and he found the men and boys. He then went to the editor of the local paper and secured his mailing-list. He then went to the women of the Ladies' Aid Society and asked them if they could furnish the supper for seventy-five men. They said they would and they gave a regular banquet. This minister sent out 183 invitations; 63 men came. At this banquet, he explained the fact that he was going to organize a men's class and invited them to come. The first Sunday of the class, there were thirty three present out of the sixty-three. Within a year the class has doubled and a bright future is before them.

#### 20. *Furnishing Music.*

The Shaw Class of the First Baptist Church, Mansfield, Mass., supports the church music. It also has an employment bureau, orchestra, lecture course, and annual banquets.

#### 21. *Inviting Others.*

Our Baraca class invited to luncheon representatives from other organized men's classes in the churches of San Francisco and vicinity, and a local union was organized.—J. L. Rodgers.

#### 22. *Men's Department of Illinois.*

In 1903 a train-load of men went from Chicago to the Illinois State Convention and organized a men's department of Illinois.

### *23. Convenient Means of Receiving Suggestions.*

Place an "improvement box" somewhere at the entrance of your classroom. Ask the members to place in this box written suggestions as to how to improve the work of the class and of the school.

### *24. Church Attendance.*

If your Bible school follows the preaching service, put so many men at the doors that it will be extremely difficult for any man to get out. Very few men can resist one or two dozen pressing invitations to remain for the men's class.

### *25. Class Scrap-book.*

Have a class scrap-book. Place in this suggestions gleaned from everywhere concerning work among men. Keep this scrap-book in the desk of your classroom, where every member may have access to it.

### *26. Special Days.*

Plan for an "Old Folks' Day." In our school, one Sunday, we had sixty people over sixty years of age. They sang "old-fashioned" songs and told about the way they "used to do." We gave each a carnation.

### *27. Ushers.*

The men's class can furnish doormen for the school. In the Bethany Presbyterian Sunday-school, Philadelphia, where Hon. John Wanamaker is the superintendent, there are forty doormen who wear badges that look something like a policeman's badge, but they bear on them the name of the school. These doormen not only take care of the regular school, but of the visitors. They thoroughly understand the school and are able to explain it to visitors.

### *28. Talk Much.*

When Roy Stauffer became minister of the Rock Falls Christian Church in November, 1905, he was invited to become teacher of one of the classes in the Bible school, which then averaged only about sixty. Not desiring to take a class from any of the teachers, who were all doing splendid work, he decided to build up a new one. As there were only

three or four men who were regular attendants, he decided to organize a men's class. The class was organized on the first Sunday of 1906 with three men in attendance. These three each decided to win one, and it was not long until there were six in attendance. The men's class was talked from the pulpit, on the street and in the factories. The men were made to understand that they were wanted in the Bible school. Announcements were made quite often in the local papers. Several socials have been held and the class has been thoroughly organized. This class is now one of the best in the State. *Talk about your class.*

### 29. *Following Up Members.*

Many members of your class will remove to other cities. Carefully follow them up. A letter, something like the following, may be written to the minister or the superintendent or to some other active worker in the city where a member of your class has gone:

DEAR MR. BLANK:—A member of our organized men's class, Mr. U. B. Workman, has just removed from this place to your town, and I am sure he would appreciate a call from you. If you have an organized men's class in your Bible school, I feel sure that he will be glad to become a member of it.

Yours for the open Book, \_\_\_\_\_.

NOTE.—With the above letter send a self-addressed postal card, so that you may receive information concerning what has been done.

### 30. *Card for Absentees.*

The secretary makes out a list each Sunday of the absentees, and turns this over to the teacher, who sends a postal card with the wording as follows:

FELLOW BARACA:—We were sorry to mark you absent Sunday, \_\_\_\_\_. There were present \_\_\_\_\_ Baracas last Sunday, and \_\_\_\_\_ present here in Bible school. Hope you will not fail to be present next Sunday and help us raise our record. "What kind of a class would our class be, if every member were just like me?" *Faithfulness is success.*

Yours for faithful attendance, \_\_\_\_\_

—S. R. Reynolds, Clearfield, Ill.

### 31. *Fund for the Sick.*

Doing the regular work of the Sunday-school and participating in all its benevolences, the Friendly class also passes, each Sunday, an envelope to which the members usually contribute a penny or more; this provides a fund from which bouquets are bought for the sick and those who are in affliction. As the class has adopted a class flower, this is the choice in making up the offering, and attendants of that church are most familiar with the sight of a beautiful bunch of white carnations, tied with the "class color," a bit of green and white.—Bertha Bernham Bartlett.

### 32. *A Guest Book.*

One of the bright features of the class is the keeping of a guest book, in which callers register, sentiments are written, and all secular newspaper notices of meetings, sociables, marriages and deaths of members of the class are carefully kept.—Mrs. McBety's Class, St. Paul M. E. Church, Toledo, O.

### 33. *Reference Library.*

Every large men's class should have a reference library, containing books on methods of Bible study, etc. It should have also encyclopedias, concordances and commentaries.

### 34. *Class Equipment.*

Bibles should be plentiful in the classroom—enough for each scholar to have one. Let some bring the revision, let others bring the Greek, the Hebrew, the French or German. There should be maps on the wall. There should be a blackboard. Fundamental reference books should be at hand; if possible, a class library. Induce the scholars to buy commentaries and Bible dictionaries, the teacher combining orders so as to get them at a reduction. Put pictures on the wall, photographs of Bible scenery. Once set the class to gathering illustrative material, and it will flow in upon you.

### 35. *Special Features.*

Often people of distinction are visiting in the town, and may be secured to speak to the class; also some special musical attractions are possible. Singers of unusual abil-



ity are generally quite willing to sing before large classes.

36. *Letter-heads.*

Every well-equipped men's class should have letter-heads upon which appear the class name, officers, etc.

37. *Photographs.*

If your class has an orchestra, debating club, baseball team, or such like, secure pictures of them to place in your classroom. Take a picture of the class at least once a year, and have it framed.

38. *Looking-up Committee.*

This committee should hold regular meetings to discuss plans for looking up absentees. In towns or cities the members of the committee often lunch together. The secretary should report the absentees to this committee every Sunday. No one should be permitted to be absent more than two weeks without being looked up.

39. *Extension.*

Every adult class should have an extension department in connection therewith. In this department should be placed the names of those who, for any reason, can not attend the class. This will include the invalids, those who are obliged to work on Sundays, those who have moved to other cities, etc.

40. *A Reserve Roll.*

Emerald Avenue Presbyterian Bible school, of Woodlawn, Ill., has a rule that a member absent for four consecutive Sundays without reason shall cause him to be placed upon a reserve roll which is in the hands of a membership committee for continuous effort of recovery, and replace upon the list of active members. This plan is followed to keep the class from "dead wood," but the "dead wood" is not burned.

41. *Birthday Box.*

The birthday box is used in many men's classes with gratifying results.

42. *A Bible Museum.*

Every school should have a collection of Oriental illustrations. The men's class is just the means to furnish this. In this museum should be found flowers from Palestine,



models of the tabernacle and the temple, collections of wood and scenes, phylacteries, idols and such like.

#### 43. *Adult Bible Classes and Rally Day.*

The great fall rallies can be of great service to the Bible schools, but these can only be of the best value by the men taking part. If twenty-five, fifty or one hundred men set to work to secure a certain reasonable number to be present on rally day, they can get them. What are some of the plans that may be used? First try the pledge-card idea. Use a little pledge like this, and push it with enthusiasm. This pledge was used in hundreds of schools last year, and it is a plan that may be used many years in succession:

M..... No. of Street..... PROMISES TO ATTEND <b>The Bible-school Rally</b> — AT THE — <b>CHRISTIAN CHURCH,</b> ..... Is this person in Sunday-school?..... To what church does he or she belong?.... ..... (Put remarks on other side.)		This is to remind you that you have promised to attend the <b>BIBLE-SCHOOL RALLY</b> AT THE CHRISTIAN CHURCH , at 9:30 A. M. MOTTO: — Present.
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#### 44. *Public Announcements.*

Neatly printed announcements placed in a frame in such a way that they can be changed each week should be placed in hotels, barber shops, railroad and street-car stations, etc. Under the lesson of Samson, for instance, we might have had an announcement like this:

The Bethany Bible class of the First Christian Bible school meets at 9:30 A. M. next Sunday, Dec. 1, 1907. The lesson will be, "A Famous Athlete and the Story of One of His Achievements."

#### 45. *Newspaper Exchange.*

The newspaper exchange is a table with

raised edges placed in some convenient place in the vestibule, or other entrance to the Bible-school room. Over it is placed in large letters this card:

NEWSPAPER EXCHANGE.  
Give and Take.

Please bring the religious papers, magazines, books, pamphlets.

TAKE FREELY WHATEVER YOU WISH

46. *Helping the Superintendent.*

Classes can greatly help the superintendent. Praise his good qualities. Do not criticize by word or look. Follow his plans. Your class does not exist alone for itself. Its larger work is to help the whole school. If your superintendent is a wise one, support him in his plans. If he is not the proper man, tactfully go to the proper authority and see that a suitable man is placed at the head of your school. The superintendent of a school to-day that has organized adult classes must be wide awake. Respect the superintendent as your superior officer. Keep in mind all the time that your class is only one of the factors of the great organization of the Bible school. Both for your sake and for his sake, you can not do better than to recognize him according to his position.

47. *Conquest Flag.*

It is a good thing to have a "Conquest Flag" in your classroom. These are beautiful and especially appropriate. You may secure them from your church publishing-house.

48. *Visiting Other Schools.*

Send occasionally a member of your class to visit other schools and report the good things seen there.

49. *Class Paper.*

"Ours" class of Santa Barbara, Cal., published a mimeograph paper, known as *The Quill*, to keep in touch with the members, both present and absent, and to advertise the class work.

#### 50. *Going After New Members.*

B. W. Spillman, in one of his classes of the South, is said to have sent forty-nine of the members of his men's class in forty-nine successive days after one man. I am told that he *came* and they *conquered*.

#### 51. *A Card System.*

Most schools do not have a very complete method of enrollment. Business men, who are accustomed to see things go on business principles, can be of great help to the secretary in introducing a good system. In our school we keep three card indexes. One by streets, one by departments and one alphabetically. A birthday index may also be added where it would be necessary.

#### 52. *Framed Invitation.*

In the vestibule of the entrance of the church building should be hung a framed invitation for men to meet with the men's class.

#### 53. *Exchange of Photographs.*

Many classes write to other classes throughout the country, asking for an exchange of photographs. These are framed as nearly alike as convenient and placed upon the wall of the classroom.

#### 54. *Photograph Day.*

Each New Movement class ought to have an annual photograph day. Once a year is none too often to have a group picture of the class taken. No one simple thing can do so much to cement the class together and otherwise help it as this. Those once in a class picture become forever identified with the class. It is easy to make the group picture idea a grand success, and a large means of helpfulness. A copy of the large picture, with a date taken placed upon it, should be framed and hung in the classroom. A small halftone cut, post-card size, should be made from it, and each member of the class have an opportunity to supply himself with post cards printed from this. The same cut may be used in many other ways helpful to the class.—Cook.

#### 55. *A Class Mother.*

Sister Miller, one of the former teachers of our Philathea class, was chosen the "Mother"

of the class. She assists the president, Sister Emma Steele, to look after the spiritual interests, and give advice when needed. This "mother idea" is a good one. It furnishes an adviser, relieving the teacher of much worry, and should be one in whom the class has entire confidence.—*Anon.*

#### 56. *Employment Bureau.*

One of the most successful schools along the line of the employment bureau department is that of the Bushwick Avenue School, Brooklyn, N. Y. We give here a reproduction of two cards that will explain themselves.

#### **For the Applicant**

##### **EMPLOYMENT DEPARTMENT.**

Bushwick Avenue M. E. Sunday-school.

Brooklyn, N. Y.,.....190...

Name .....

Address .....

Age .....

What public school do you attend, if any, and what is your grade?

If you have left school, did you graduate?  
If not, what school and grade did you leave?

How long have you been a member of our Sunday-school?

Name of present teacher.

Give names and business of previous employers, if any, and cause for leaving.

Are you a member of any church, and where?

Are your parents, if living, church-members, and where?

Make here a set of figures, 1 to 10.

What is your preference as to form of employment?

What do you consider your general qualification for such a position to be?

Whom do you refer to as to habits, ability and general character?

## Letter Sent to Employers

### EMPLOYMENT DEPARTMENT.

Bushwick Avenue Central Methodist  
Episcopal Sunday-school.

Frank L. Brown, Supt., 110 Bushwick  
Avenue.

Brooklyn, N. Y.,.....190..

*Dear Sir:*—We beg to call attention to the Employment Department of this Sunday-school, which undertakes to furnish business helps of all kinds.

In the school there are about 1,000 young people and adults over fourteen years of age—a fair proportion of them wage-earners.

This Employment Department has found places for more than 500 in the last eighteen months. We are seeking to extend the department's usefulness, and ask for a fair trial by you of its facilities. No charge is made, either to applicant or employer, the work necessary being undertaken solely as a matter of practical service to our school membership and neighborhood.

If you need stenographers, typewriters, clerks of any description, mechanics, book-keepers, young ladies for office help, or for a good class of manual work, or men for general or special work, please write or telephone, stating what you want and the salary paid.

Kindly keep the enclosed card before you, and use it for your next vacancy, and greatly oblige,

Cordially yours,

— — —, Supt.

### 57. Section Your Auditorium.

Divide your church auditorium into sections, and assign two men to each section, whose duty shall be to: (1) Familiarize himself with all of the young men who come into that section regularly or irregularly. (2) Become acquainted with each new person that comes into that section. Secure, where possible, his address, and other help-

ful facts. (3) Invite every man in that section who is not already in a Bible school to attend your class. This will insure that every man who comes into the church will have an invitation to enter a men's class every time he attends church. Each one of the men should be well supplied with little invitation cards.

#### 58. *Observing Christmas.*

(1) *A Christmas Card.* Here is a little verse that may be printed on the card that goes out with your Christmas greetings:

"So once a year, when Christmas comes,  
Let every sorrow cease,  
And let there be for every one  
Joy and goodwill and peace."

(2) *Christmas Greetings.* Personal letters of greeting always promote friendliness and good cheer, but this is especially true at Christmas-time. A secret and careful arrangement on the part of the members of the class to send greetings to the teacher, to reach him by mail on Christmas morning, will give him a pleasure that no money can buy. Also send messages of greeting to the members that are absent from the city, and to those who are sick.

(3) *Good Cheer Wagon.* A "good cheer wagon" is a fine method of scattering Christmas cheer. Several weeks before Christmas a special effort is made to ascertain the needs of the various children of the school, whether food or clothing or books. This list is placed on the wall of the classroom at least one week before Christmas, and the various members of the class check off the things they can supply. These various gifts are brought to the classroom on Christmas morning properly labeled. They are then loaded on the "good cheer wagon" and distributed by the "Good Cheer Committee." In the Western city where this plan was followed a big banner was on each one of the wagons, bearing these words, "Good Cheer Wagon of the Wagner Bible Class."

#### 59. *Advantage of Contests.*

The advantage of the contest is seen in one recently held by the Baraca and Philathea classes in the Second Baptist Bible school of Durham, N. C. The classes started out to



see which could secure fifty members first. In this contest the Philatheas won, for which they were entertained with refreshments and a trolley ride. Next, the classes entered into a contest for the largest attendance for four consecutive Sundays, the losing class in this contest to entertain the others. In this the Baracas won, having an average attendance of seventy for the period. A supper was given by the Philatheas at which there were more than one hundred young men and women present.

#### 60. *Reading-room.*

The Baraca class of the Second United Presbyterian Bible school, East Liverpool, O., maintains a reading and music room in a business block on one of the principal streets of the city. The walls of the room are hung with pictures and the floors carpeted with rugs. Reading and game tables, a piano, and a case of books help make the room attractive. One night each week is set apart for music and games, and another for debates and literary exercises.

#### 61. *Friendly Grip Committee.*

Bushwick Avenue M. E. Sunday-school, Brooklyn, N. Y., has the Friendly Grip Committee, who look after strangers, keep a register of visitors, and, during the week following, send a card of greeting to each visitor, inviting him to come again and to join Sunday-school if he lives in the neighborhood and is without a Sunday-school home. The chairman of this "Friendly Grip" Committee is one of the assistant superintendents. Then, each of the committees meet every Sunday for a few minutes. The various members of the committee should report to the chairman the work done.

#### 62. *Memoranda.*

Keep a memorandum book. Note all suggestions for improvement. Note also the plans that work well.

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## **XXI. Great Ashland Men's Bible Class**

The nucleus of this class has been in existence for more than twenty years, and has



had similar experiences to other such classes in inducing men to get in line. After trying every other known means, it determined to try what the organization idea would do for it, and when the plan was presented to the men it met with hearty approval. On Nov. 13, 1905, a temporary organization was effected by electing a president, secretary and treasurer. Each member was appointed a committee of one to see those who were not there, and urge them to be present the next Sunday, as there was to be "something doing." The secretary was instructed to send a postal card to every person who had ever been a member of the class, and still lived in the community, notifying them that the class was going on a business system, and inviting them to be present the next Sunday. The cards backed up by personal effort brought results, and the "boys" came in smiling and greeted each other with a warm handshake, which, by the way, is one of the strong features of the class. A new interest sprang up, and seemed to take possession of each member. The men were asked to redouble their efforts during the next week, and the results proved the efficiency of their work. In a few weeks the class grew from ten to over thirty, and it was forced to look for larger quarters, and effected an exchange with the mixed Bible class. The class continued its efforts with postal cards, special invitation cards, and, best of all, personal touch, for surely there is nothing that will approach personal work for genuine results, and soon it was apparent that still larger quarters must be taken.

A meeting of the class was called to consider the best plans for its future policy. It was evident from the good-cheer speeches that every member of the class had contracted the "class spirit," which is a belief in the Fatherhood of God and the brotherhood of man, coupled with a willingness to make this principle operative in the community. It is expressed in the word "fraternity." What is needed more than anything else, to-day, is sympathy. The class voted the organization plan a success, and as evidence recommended a permanent organization, and the following officers were elected after the adoption of a constitution: President, vice-president, secretary (an assist-

ant secretary has since been added), financial secretary, and treasurer. The president was authorized to appoint a chairman of each of the following committees: Membership, reception, social, devotional and finance, and these chairmen were authorized to select such persons as were best adapted to help in their particular kind of work. The president is empowered to create such special committees as are deemed advisable. Great care was taken to put the right man in the right place, for if organization means anything, it means a place for every one, and every one in his place. It has another advantage over the old system. The class determine by their votes to whom the different lines of work are to be entrusted, which relieves the teacher, or president, from the constant fear of offending one by assigning some particular work to another. It places responsibility. Another evidence of their faith is that they voted to move to the auditorium, where there is an abundance of room. The class continued its efforts, until it has at present over 180 men enrolled. The church is built on the Akron plan. The Sunday-school room and the auditorium are on the same level, and are separated by folding-doors. The class occupies the right half, while on the left is seated a companion class of women, with an enrollment of over one hundred. It is safe to say that the children may be found in the various classes in the Sunday-school room, as there is no one at home to take care of them. The boys and girls are there, too, as they want to be where the men and women are. The adult movement will solve the "boy problem," and many more of the perplexing problems of the school. The average attendance of the adult classes is good, and one is an inspiration to the other. It produces a friendly rivalry.

"Come thou with us, and we will do you good," is the motto of the class, and it is trying to make good its promise to every one who joins it. It has for its object the desire to help men to attain to a higher life, physically, socially, intellectually and spiritually, and to bring them into harmony with Jesus Christ as their personal Saviour. It extends equal privileges to all (visitors included) to ask or answer questions, or to give candid expression on any subject under

discussion, and the members are requested to have charity for one another's opinions, and not enter into the argumentative spirit.

The class is a part of the main school, and joins in the opening and closing services. It has forty-five minutes for lesson study, and uses the International system. The lesson is conducted on the Socratic method. The teacher directs rather than instructs. Both teacher and scholars ask questions.

The class has a male chorus, that furnishes music for regular and special occasions. The ladies' class has a ladies' chorus, and at times the two choruses unite in furnishing music for evening church services, or for special occasions. Sometimes the class holds a social or banquet; occasionally the two adult classes hold a joint social. The classes are on the friendliest terms and assist one another in landing prospective scholars, provoking one another to many good works.

W. D. STEM, Teacher.

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## **XXII. Suggestive Class Constitution**

Prepared by

W. C. PEARCE, International Adult Department  
Superintendent.

### **ARTICLE I.**

NAME.

This class shall be called.....  
of the.....Sunday-school of.....

### **ARTICLE II.**

OBJECT.

The object of the class shall be Bible study, soul-winning, Christian culture, mutual helpfulness and the extension of Christ's kingdom throughout the world.

### **ARTICLE III.**

MEMBERSHIP.

Any man, woman or person sixteen years of age or over may become a member by attending the class and signifying a desire to join.

## ARTICLE IV.

### OFFICERS.

The officers shall consist of a Teacher, President, Vice-President, Secretary and Treasurer, who shall be elected annually by ballot, and shall hold office until the next annual meeting after their election, or until their successors are chosen. (Where the church provides for the election of the teacher the church authority should be recognized.)

## ARTICLE V.

### COMMITTEES.

The following standing committees shall be appointed: Membership, Devotional, Social and such others as the work of the class shall demand. The officers of the class and the chairmen of all standing committees shall compose an Executive Committee.

## ARTICLE VI.

### MEETINGS.

The class shall meet every Sunday for Bible study at (hour) in connection with the Sunday-school. Business meetings shall be held at (hour) on the first..... day of each month or quarter. Special meetings may be called at any time by the president, teacher, or any five members of the class, by giving notice to the class the Sunday previous to the proposed meeting. One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.

## ARTICLE VII.

### DUTIES OF OFFICERS AND COMMITTEES.

Section 1. The teacher shall have charge of the lesson, and shall be *ex-officio* member of all committees. Officers and committees must consult with the teacher on all subjects pertaining to the classwork, and all committee appointments must have his approval.

Sec. 2. The president shall preside on Sunday and at all meetings of the class, and shall be the general executive officer. The president shall be chairman of the Executive Committee, and *ex-officio* member of all committees.

Sec. 3. The vice-president shall, in the absence of the president, perform the duties belonging to the president's office, and shall

render such other assistance as may be required by the president.

Sec. 4. The secretary shall have charge of the records of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday, and report the same to the class and to the secretary of the Sunday-school, as required.

Sec. 5. The treasurer shall have charge of all the moneys and shall pay them out as directed by the class, in harmony with the rules of the Sunday-school. He shall report to the class as often as required, and also to the treasurer of the school each Sunday.

Sec. 6. The Executive Committee shall have general supervision of all the class work. They shall devise ways and means of advancing the interests of the class and of increasing its attendance.

Sec. 7. The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick. In the performance of their work, they are responsible for devising methods and plans, and may call upon any member of the class for assistance.

Sec. 8. The Devotional Committee shall be responsible for the spiritual welfare and work of the class.

Sec. 9. The Social Committee is responsible for greeting, welcoming, and introducing new members and visitors. They shall also provide such socials and entertainments as the class may approve.

## ARTICLE VIII.

### AMENDMENTS.

This Constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

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## XXIII. Baraca Constitution

Wishing to stimulate among young men the desire for true Christian knowledge, and to provide means by which this may be attained, to create an interest in and to sup-

port the Sunday Bible school and unite its membership in practical Christian sympathy and service, be it

*Resolved*, That we organize a Young Men's Baraca Bible class to be composed of men over sixteen years of age. All young men desiring to unite with this class shall make application by signing the following membership card given out each Sunday by the secretary of the class.

## YOUNG MEN'S BARACA BIBLE CLASS.

### MEMBERS.

Name .....  
Address .....  
Attended church this morning.....  
Attended church last Sunday evening....  
Have Bible with me.....

### VISITORS.

Name .....  
Address .....  
Are you a member of any other class....

*We are glad to have you with us!*  
*Come again!*

If you are not a member of any other class and would like to join ours, sign the upper half of this card.

Those absent (without giving valid excuse) for four successive Sundays shall lose their membership.

*Resolved*, That the Baraca class be manned by the following officers: President, vice-president, secretary and assistant secretary, treasurer, librarian, standard bearer, press reporter, teacher, and one or more assistants, as the class may choose. These officers shall be elected the first week in October and March, and shall constitute the executive committee.

*Resolved*, That the president shall preside at all meetings, and conform as near as possible to the following orders each Sunday after the opening of the school.

1. Call to order.
2. Prayer. All repeating the Lord's Prayer.
3. Class song.



4. Passing membership by assistant secretary.

5. Notices for the week by secretary.

6. Any one sick or in distress.

7. Collection by treasurer.

8. Lesson by teacher (thirty minutes), who closes by prayer.

9. Secretary's report of attendance to-day.

10. Treasurer's report for to-day.

11. All repeat our National Platform.

12. "Friendly Shake" service. Every man in the room is expected to shake hands with every other one and to introduce visitors and strangers. Adjourn.

*Resolved*, The reporter shall have charge of the class subscription-list of the Baraca paper, and shall report to that paper and city press all matters of interest each week. The librarian shall have charge of the song-books and lesson leaves and shall distribute and collect them at each meeting. The secretary shall take the cards signed each Sunday and enter them in the class ledger, marking each man 1 for attendance, 2 for attended church Sunday morning, 3 for attended church Sunday evening, 4 for having Bible with me. He shall then give these cards to the teacher, who shall cause a letter of welcome to be written to each new member and visitor. He shall notify the membership committee of the absence for three consecutive Sundays (without excuse) of any member. The other officers shall perform such duties as usually fall to their office.

*Resolved*, That the following shall be our standing committees: Hustlers, membership, social, music, literary and athletic. They shall consist of three or more persons, and shall be appointed by the executive committee. Their duties shall be as follows: The hustlers shall be on the lookout at every Sunday church service for strangers and invite them to the sessions of the class. They shall visit during the week and invite all men who do not go to Sunday-school, and as far as possible interest all men in the Baraca. The social committee shall see that every new member and all visitors on Sunday be introduced to all present, and they shall do all in their power to create a social spirit among the members, either by socials or entertainments. The membership committee shall take the names of all absent members

and visitors and visit them during the week and try and interest them so they shall become regular attendants. The music committee shall take entire charge of all music and shall form an orchestra or such music as they choose. The literary committee shall have charge of all literary work of the class, all debates and lecture courses. The athletic committee may form under the direction of the executive committee a baseball, basketball or bicycle club, or hold a Baraca field day for all athletic work of the class.

*Resolved*, This class shall meet regularly every Sunday with, and be a part of, the Sunday-school. A business meeting may be called by the president at least once every other month.

*Resolved*, That these resolutions be entered upon the secretary's ledger. They may be amended by a majority vote at any meeting called by the president and executive committee.

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## **XXIV. Philathea Constitution**

*Object*. Desiring to stimulate among young ladies the desire for true Christian knowledge, and to provide means by which this may be attained, to create an interest in and to support the Sunday Bible school and to unite its membership in practical, Christian sympathy and service; be it

*Resolved*, That the Philathea Class be conducted by the following officers: President, Vice-President, Secretary, Assistant Secretary, Treasurer, Reporter, Teacher and one or more assistants, as the class may choose. These officers shall be elected the last week in September, and shall constitute the Executive Committee.

*Resolved*, That the president shall preside at all meetings. The reporter shall report to the city press all matters of interest and shall correspond with all other classes. The secretary shall take the cards signed each Sunday and enter them in the class ledger, marking each one. She shall then give the name of each new member and visitor to the teacher, who shall cause a letter of welcome to be written to each. She shall notify the Volunteer Committee of the absence for three consecutive Sundays (without excuse) of any

member. The other officers shall perform such duties as usually fall to their office.

*Resolved*, That the following shall be our standing committees: Volunteer, Social, Missionary. They shall consist of three or more persons and shall be appointed by the Executive Committee. Their duties shall be as follows: The Volunteer Committee shall be on the lookout at every Sunday church service for strangers and invite them to the sessions of the class. They shall take the names of all absent members and visitors and visit them during the week and try to interest them so they shall become regular attendants. The Social Committee shall see that every new member and all visitors on Sunday be introduced to all present, and they shall do all in their power to create a social spirit among the members either by socials or entertainments, subject to the approval of the Executive Committee. The Missionary Committee shall assist the minister or the Sunday-school missionary in her work among the poor or sick.

*Resolved*, This class shall meet regularly every Sunday with, and be a part of, the Sunday-school. A business meeting shall be called by the president at least once every month for the purpose of hearing reports of committees and officers, and the transaction of business.

*Resolved*, That we contribute "as the Lord hath prospered us" to the regular school collection, and also a membership fee of five cents a month for the class expenses.

*Resolved*, That these resolutions be entered upon the secretary's ledger. They may be amended by a majority vote at any meeting called by the president and Executive Committee.

The Philathea Class is interdenominational and welcomes all. To form a class there need not of necessity be a large class simply waiting for a name. Get two or three interested ones together—more if you have them—and decide you will have a Philathea class. Name an evening that you wish to organize, and then work to get as many young ladies interested as possible, and invite them to meet with you. You might have a small social affair, and then organize, inviting all who wished to join. When forming a class invite some one to preside. If there are

other Philathea classes in your town, invite some one from them to help; or your minister or the Sunday-school superintendent. First, elect your officers, and although the power is yours to decide how you will vote, I will say that in voting for officers, informal ballots have been very satisfactory, both to the officers and to the different members of the class. After your officers are chosen you will find no difficulty in the way of organizing.

The question is sometimes asked, "But why does a Philathea class do more good than an ordinary class?" Because, as I have stated before, the class is *not* the property of the teacher. Each member is given something to do aside from listening to the lesson on Sunday, in speaking to strangers and inviting them to visit the class, in calling on the absent and sick. All of these things bring the members of the class in closer touch than would be possible if, as is the rule, the teacher does all the work. In a church where there is a Baraca class much can be done in a social way by the classes working together.

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## **XXV. The Loyal Sons' Movement for Men**

### **Loyal Sons' Constitution**

Article 1. The name of our class shall be "Loyal Sons."

Art. 2. Our motto shall be, "The Other Fellow," unselfishness.

Art. 3. Our text is found in Eccl. 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Art. 4. The object of our organization is to bind our members closer together, enable them to be more helpful to one another, and give greater efficiency to the work of the class and to the work of the Sunday-school.

Art. 5. Our rally cry shall be, "We Mean Business."

Art. 6. The officers shall be a President, Vice-President, Secretary and Treasurer; other officers may be added as desired.

Art. 7. The officers shall be elected for a term of six months, and shall continue in office until their successors are installed. Elections shall be held in June and December, and new terms commence January 1 and July 1.

Art. 8. The election of officers shall be by ballot, a majority of the members present being required to elect each officer. Seven members shall be required to constitute a quorum for the transaction of business.

Art. 9. The President shall preside at all meetings, and call special meetings when requested to do so by the teacher, or by three members, in writing. The Vice-President shall take the President's place in his absence. The Secretary shall keep a record of all business meetings and shall have charge of marking the class records at Sunday-school. The Treasurer shall have charge of all moneys of the class taken by voluntary collections at Sunday or other meetings (except moneys collected in connection with special work) and moneys voted into the treasury from any source by a majority vote of the members present at any business meeting. The Treasurer shall pay all bills as ordered by the class, and be prepared to make reports to the class at business meetings, stating what moneys have been received and disbursed by him. The President shall be ex-officio member of all committees.

Art. 10. The regular business meeting shall be held on the first Friday evening of each month, or at such other time as may be designated by the Cabinet. Special meetings may be called at any time, as provided in Article 8.

Art. 11. Members are required to be faithful in their attendance at Sunday-school, prepare the parts assigned them, and to otherwise show an interest in the class and its welfare, and the welfare of the school.

Art. 12. As an aid in meeting incidental expenses of the organization, voluntary collections shall be taken at each regular business meeting, and at such other meetings as may be thought best.

Art. 13. The work of the organization shall be carried on through committees, as follows: Membership, Entertainment, Devotional, Literature, Finance and Lookout. and the Cabinet. Other committees may be added



when thought best. The chairmen of the various standing committees, together with the officers and heads of departments, shall constitute the class "Cabinet," which shall confer about plans concerning the work of the class, and take up for consideration any matter affecting the policy of the organization before such is presented to the class. Meetings of the Cabinet shall be called by the President whenever deemed necessary by him.

Art. 14. This Constitution may be amended at any business meeting by a two-thirds vote of the active members present, on the condition that the proposed amendment is presented at a previous business meeting of the class.

Art. 15. Order of business to be followed at business meetings:

1. Minutes of previous meeting.
2. Report of Treasurer.
3. Reports of regular committees.
4. Reports of special committees and heads of departments.
5. Unfinished business.
6. New business.
7. Good of the class.
8. Adjournment.

### **Membership Conditions**

Membership shall consist of three classes: Active, Associate and Honorary. In order to be admitted to active or associate membership, without vote, the applicant must be over 15 and under 21 years of age. Once admitted, he does not lose membership upon reaching 21, unless at his own request. Marriage will make no difference in membership. Applicants who are under 15 and over 21 may be admitted by unanimous vote of all active members present at the meeting when vote is taken.

*Active.*—In order to become an active member, the applicant must attend at least three of the first four Sundays after enrollment (unless unavoidably kept away), before his name is placed on the Permanent Membership List. To remain an active member, he must regularly attend the sessions of the class on Sunday, unless kept away by illness or for other sufficient causes. Only active members may vote or hold elective office.

*Associate.*—One who can not regularly at-



tend the class sessions on Sunday, may be admitted to the associate membership list. Associate members are required to show an interest in the class by attending as many of the Sunday and business meetings as convenient, or by being identified with at least one of the activities of the class. Exception to the above is made in the case of members who now reside elsewhere, but who keep in touch with the class, either by correspondence, occasional visits, or by paid-up subscriptions to the official organ, the *Loyal Sons' Gazette*. Unless transferred from the active list, a unanimous vote is required to elect an associate member.

*Honorary Membership* may be conferred upon a person, regardless of age, upon the conditions: First, that such person shall be unanimously recommended by all members of the Cabinet at a meeting when the matter is presented; and, second, that the class shall vote unanimously in favor of such action at the meeting when a vote thereon is taken. The honorary membership of a person may be canceled by the same process, except that a two-thirds vote only shall be necessary to carry a motion to that effect.

### **Loyal Sons' Name, Motto, Text, Colors and Emblem**

OUR NAME—LOYAL SONS.

G. E. WILLIAMS, LOS GATOS, CAL.

To be a son is to hold the closest relationship possible, and to be loyal in making that relationship honorable, is the first duty of man. There must first be confidences and responsibilities before a loyal spirit can become manifest; and loyalty without the trust first, can not be. It, therefore, seems that in giving to young men the name, "Loyal Sons," they are doubly bound to something definite—to sustain, first, that intimate relationship of son; and, second, to violate no law nor be unworthy any confidence which the Father has imposed.

The name is self-explanatory. That it stands for young men who are striving to be loyal to self, to others, and to the Creator, is self-evident. Its meaning is as common as life; its requirements as universal as the

law of righteousness. Were it otherwise it would have a strange sound when used with the words common to Loyal Sons—the motto, the text, the colors, the emblem; simple all, yet embracing the very fundamentals of service.

“Behold what manner of love . . . that we should be called the sons of God,” and behold what a living faith that we should ever be *loyal sons*.

## OUR MOTTO—THE OTHER FELLOW.

C. H. WATERMAN, SAN JOSE, CAL.

The power of a person or thing is that for which it stands, or represents, or really is. This flower which I hold in my hand represents a power. It is a motto. It speaks to me of a Creator, and I behold his beauty in these bright colors of varied hue, which so delight the eye.

Life is largely made up of compensations. One may be prompted to render service wholly because of hope of pecuniary reward, instantly or at some future time.

But our motto is freighted with a radically different idea—that of rendering service in order to aid “The Other Fellow;” to add to his comfort, to his joy.

It was no idle thought to have determined upon a motto so laden with meaning and significance. Hear the words of the Loyal Sons’ great Leader, “I came not to be ministered unto, but to minister.” We may do well in striving earnestly to emulate this splendid principle.

Our motto, as relates to each Loyal Son, stands for just what is reflected through his own life and character. May each Loyal Son “make good,” is my earnest, sincere wish and prayer.

## OUR TEXT—REMEMBER THY CREATOR.

OTHA V. WILKISON, UKIAH, CAL.

*Remember.*—The sacred writer calls upon us to exercise this God-given faculty of the soul which makes us contemporary with all the past. In this instance it is some particular thing we are to remember, and we are to remember it

*Now.*—Yes, now, in the golden present; now while opportunities crowd thick and fast

upon us; while the evil days are held in abeyance. Yes, now, the time in which to "do things," we are called upon to remember

*Thy Creator.*—Yes, *thine*, for God is the maker of us all. We, his creatures, the perfection of his creation; we, in his own image and likeness; we, to whom he hath given dominion over all things in the scale below us. Remember him now,

*In the days of thy youth.*—"Youth," the day of prospective vision; the days when Habit, with the subtlety of the spider, weaves his web about us; the days when the foundation of character is being laid. The foundation must be strong to yield honor, happiness and usefulness. It will be so for the young man who, in the true sense, remembers his Creator in the days of his youth.

### OUR COLORS—WHITE AND BLUE.

JESSE M. HUNTER, SOUTH BERKELEY, CAL.

*White* is not a separate color, but the perfect blending of all the seven constituent colors. So *purity* is the rounded character, the combination and blending of all the primary virtues of an all-round manhood.

*Blue* is the color of *courage*. The world's battles have been fought and its victories won by young men. But the greatest battles are yet to be fought. To stand

"For the right against the wrong,  
For the weak against the strong,"

requires as brave men as ever faced a cannon's mouth. The times are calling for the strong, pure, courageous young man—just the kind of young man that every Loyal Son should be.

During a certain engagement of the Spanish-American war, a young standard-bearer was noticed far in advance of his company. "Bring the colors back to the ranks!" shouted the captain. Without halting, the standard-bearer shouted back over his shoulder, "Bring the ranks up to the colors, Captain!"

May the standard-bearers of our noble fellowship ever call to us, and may there be no voice to countermand the inspiring challenge, "Bring the ranks up to the colors!"

## OUR EMBLEM—SWORD AND SHIELD.

HOMER L. PATTERSON, FRESNO, CAL.

In the sixth chapter of Ephesians, and other Scriptures, we find that the Christian is typified by a sword and shield, and other warlike symbols. It was Paul's idea—why not make it ours? To him they meant *manhood*. Manhood in strife, in struggle, in battle, in danger; manhood in *victory*! That's what the Loyal Sons' type of Christianity means to the young men of to-day.

Every Loyal Son must keep a tight grip upon the sword of the Spirit, and be ever ready to do battle for his Lord and King, if he would be worthy the name of a Loyal Son.

The sword means aggressiveness and conquest; the shield means safety.

The sword means warfare against sin; the shield, a clean heart.

The sword means an enemy of iniquity; the shield, a lover of righteousness.

The sword means help for "The Other Fellow;" the shield, "Keep thy heart with all diligence, for out of it are the issues of life."

The sword and shield, then, stand for organization, obedience, co-operation, determination, enthusiasm, expansion, hope, courage and *loyalty* to Christ our King.

### How to Start a Loyal Sons' Class

If you have a men's class that has no special name, call a meeting of this class and present the Loyal Sons' work. If it meets the approval of the class, all you will need to do is to have a motion passed to adopt the Loyal Sons' name, with its motto, text, etc. In order that the members may be familiar with what the Loyal Sons' movement is, it will be well for each one to supply himself with this book, or some other book or leaflet containing information concerning the same. You will find the Loyal Sons' song under the chapter entitled "Class Songs."

If you want to start an entirely new Loyal Sons' class, gather together a number of fellows who are interested, talk over the plans, adopt the name, motto, etc., and then go to work. The main thing is to *begin*, and begin *now*. When your class is started notify the founder of the movement, Mr. Wm. H.

Brown, Fruitvale Sta., Box 142, Oakland, Cal., and he will send you your number.

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## **XXVI. Loyal Daughters' Movement for Women**

### **Loyal Daughters' Constitution**

Article 1. The name of our organization shall be the Loyal Daughters. Where desired each class may be a circle of the Loyal Daughters, such as Faith Circle, Hope Circle, etc.

Art. 2. Our purpose shall be that of culturing, in the lives of young ladies, the highest and purest ideals of Christian young womanhood, by enlisting them in the regular study of the Bible, and in the helpful association of thoroughly organized Sunday-school work.

Art. 3. Our motto shall be, "Lend a Helping Hand," and our class colors, "Gold and white."

Art. 4. Our text is, "Thou hast been faithful over a few things; I will set thee over many things" (Matt. 25:21).

Art. 5. Our rally cry shall be, "We Mean Business!"

Art. 6. The officers shall be a President, Vice-President, Secretary and Treasurer.

Art. 7. The officers shall be elected by ballot in June and December, and shall continue in office until their successors are installed. New terms shall begin July 1 and January 1. A majority of the members present at the time of the election shall be required to elect each officer. Seven shall constitute a quorum for the transaction of business, provided that either the President, Vice-President or Secretary is present.

Art. 8. The President shall preside at all the meetings, and call special meetings when she deems necessary, or at the request of the teacher. The President shall be *ex-officio* member of all committees. The Vice-President shall take the place of the President in her absence. The Secretary shall keep a record of all business meetings, and shall have charge of the marking of the class record at Sunday-school. The Treasurer shall have charge of all money taken by voluntary collections at Sunday-school or

other meetings. The Treasurer shall pay all bills as ordered by the class, and be prepared to make reports to the class at business meetings, stating what money has been received and disbursed by her.

Art. 9. The work of the organization shall be carried on through committees, as follows: Lookout, Entertainment, Finance, Membership, Devotional, Press and Executive. Other committees may be added when necessary. The Executive Committee shall be composed of the officers and chairmen of the several committees; shall discuss any matter pertaining to the welfare of the class, and shall confer about plans concerning the work of the organization before such is presented to the class.

Art. 10. The regular business meeting shall be held on the second Friday of each month.

Art. 11. The order of business to be followed at business meetings shall be as follows: 1. Opening prayer. 2. Minutes of previous meeting. 3. Report of Treasurer. 4. Reports of committees. 5. Unfinished business. 6. New business. 7. Good of the class. 8. Adjournment.

Art. 12. Membership Conditions: Membership shall consist of two classes: Active and Associate. One desiring to become a member, without vote, must be over sixteen and under twenty-one years of age. Once admitted, she does not lose membership upon reaching the age of twenty-one unless at her own request. Marriage shall make no difference in membership. Any one over twenty-one years of age, desiring to become a member, may be admitted by the unanimous vote of the active members present at the meeting when the vote is taken. Active: In order to become an active member, one must attend at least three of the first four Sundays after enrollment (unless unavoidably kept away) before her name is placed upon the permanent membership list. To remain an active member, she must regularly attend the sessions of the class on Sunday, unless kept away by illness or for other sufficient cause. Only active members may vote or hold elective office. Associate: One who can not regularly attend the class sessions on Sunday may be admitted to the associate membership list. Associate members are re-



quired to show interest in the class by attending as many of the Sunday and business meetings as convenient, or, if residing elsewhere, by correspondence or occasional visits.

Art. 13. This constitution may be amended at any business meeting by a two-thirds vote of the active members present.

NOTE.—Further information concerning the work of the Loyal Daughters may be had by addressing Will H. Brown, Box 142, Fruitvale, Cal.

### A Good Invitation Card

TO EVERY YOUNG LADY WHO IS INTERESTED

WE WANT TO

**C-U-B-A**

MEMBER OF THE PHILATHEA CLASS OF THE FIRST CHRISTIAN CHURCH SUNDAY-SCHOOL OF LONG BEACH

We have a cozy classroom.

Every girl is made to feel at home.

Lesson is taught attractively, helpfully.

Class is organized simply, efficiently.

Our motto is, "Move Forward Together."

Monthly meetings for business and good time.

Enter and enjoy the fellowship of our girls.

LILY GRAHAM, President.

E. W. THORNTON, Teacher.

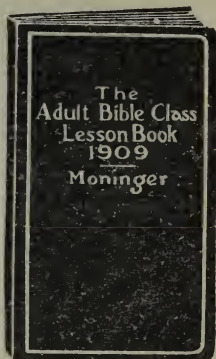
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1. A summary of the facts concerning each International lesson put into a book of vest-pocket size. For each lesson it gives the *Golden Text, Memory Verse, Historic Setting, Daily Readings, Topics for Home Study and Class Discussion, One Nail to Drive and Illustration to Clinch It.*

2. Under the topics for discussion space is left for the name of the person to whom this topic is assigned on the previous Sunday. This book makes home study and a free discussion in the class possible.



## How to Introduce This Book

Tell your class about it. Tell them the advantages of each one having the topics for discussion in a book of convenient size to be carried in the vest-pocket or in a ladies' pocket-book. Tell them that it contains all the things mentioned above, and that the regular price is 25 cents per copy, postpaid, but say that if a dozen people order copies they can be secured, postpaid, at 20 cents each. Ask the class how many would like to have a copy of this book at 20 cents each. If eight people hold up their hands, you will be safe in ordering a dozen, for some will be sure to want the book when the others buy them. Remember that you can secure the book for \$2.40 per dozen, which is just 20 cents each, if you order a dozen at a time. Send your order now to the Standard Publishing Co., Cincinnati.

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